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... THE ...

CONVERTED CATHOLIC

MONTHLY.

JAMES A. O'CONNOR,

PUBLISHER.

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CHRIST'S MISSION BUILDING.

142 West Twenty-first St., New York.
JAMES A. O'CONNOR, Pastor.

CHRIST'S MISSION DEBT.

Christ's Mission is a home where Roman Catholic priests can find a refuge when they leave the Roman Church, and where they can learn the Christian way of life as taught in God's Word, and be fitted for useful careers. It has been the privilege of Rev. James A. O'Connor, the Pastor of the Mission, to lovingly welcome fifty such priests out of the Roman Catholic Church and help them to a better life. The Mission is a door that leads from Romanism to Protestant Christianity, and every priest who comes to it can enter through that door with the certainty that a cheerful welcome awaits him.

It is a privilege and a pleasure to welcome priests to Christ's Mission, but there are attendant cares and responsibilities of which those outside the Mission circle know nothing. The difficulties of a work of this kind are many. One great obstacle to its progress is the debt on the Mission building—$7,000.

Several friends have promised to contribute towards the payment of this amount, and if other friends will do what they can, in large or small sums, the whole debt can be paid this year. Its payment would be a great help to the Mission.

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XIV. NOVEMBER, 1897. No. 11

EDITORIAL NOTES AND COMMENTS.

FOR the first time in the history of this magazine we have received a letter from an ex-member of the Society of Jesus—the official title of the famous Jesuit Order—in which the writer says: "I have just received the October number of THE CONVERTED CATHOLIC, and it has put at rest all my doubts; has shown me the way out of darkness into light, and by the grace and mercy of God has been the means of my conversion. My wavering has ceased, and I now await the manifestation of the Spirit to show me the precise path which I must tread. For six years I have been a member of the Jesuit Order, and would continue so but for the fact that my eyes have been opened. . . . Some unknown friend sent me copies of THE CONVERTED CATHOLIC, which I read with eager interest, and I am now convinced that I must come out of the Roman Catholic Church as Father Watry and other noble souls have done. Reading now in the October CONVERTED CATHOLIC the story of Father Stark's remarkable conversion, my resolution is strengthened and I can no longer delay writing to you. Please tell me what must I do?"

Space will not permit us to quote more of this letter, which is dated October 15, and the name or address of the writer cannot be given for obvious reasons. There are doubtless in the Jesuit Order many good men, as the world accounts men good, but we firmly believe that if these "good" members of the Order knew who our correspondent is, or if we should give any clue to his identity, even they with all their "goodness" would take effectual means to prevent him from becoming a Protestant. History tells us what the Jesuits have done to silence their enemies and destroy their opponents. They have been charged with murder—the poisoning of Pope Clement XIV., who suppressed the Order in 1774, is only one of their many crimes—and their plots and conspiracies against the governments in Europe and South America have led to their expulsion from those countries. The evil they have done, they say, has been for the "greater glory of God." They are the free lances of the Papal army in every country, and men who oppose them, in high or low position, have been sacrificed to their fanaticism.

This member of their Order who has written to us would be speedily put out of the way if they could lay hands on him. But we shall carefully guard the

confidence of the gentleman and protect and direct him as best we can. We commend him to the prayers of our readers and earnestly ask their co-operation in the work of helping him and members of other religious orders and priests who seek our counsel, advice and aid.

Work for the Conversion of Catholics.

It is not egotism that impels us to say that there is no work in the field of Christian activity in the United States to-day more important than this for the conversion of Roman Catholics, and we may add, there is no work more neglected. We simply state a truth that is patent to every Christian who gives the subject careful and prayerful consideration. It is a comparatively easy thing to condemn the Roman Catholic Church for its many shortcomings, and that Church affords abundant material for fault-finding, from a Scriptural, moral, political and social standpoint; and there are many who will raise the voice against it on that score. But it is another thing to endeavor to bring a knowledge of the truth of the Christian religion to those who have been misled, deceived and cheated by that Church. This magazine and the work it represents can be said to have done much in both lines of attack on the Papal system, but its chief work has been to enlighten these people, to help them to a knowledge of the truth as it is in Jesus and bring them into fellowship with other Christians—to convert them from sin to righteousness, from error to truth, from the darkness of superstition to the light of the Gospel, from the Pope and the priests to the only High Priest, our Saviour Jesus Christ, and the fullness of the spiritual life that Christians have in the risen Redeemer. This is a work that appeals only to zealous Christians. The merely nominal Protestants wish it success, but they will not lend a hand to advance it. If the work languishes for lack of support these careless Protestants only remark, "Oh, well, those Catholics don't deserve to be converted while they believe in the old Pope and his priests who are leading them astray." But, good friends, don't you see that many are losing faith in the Pope and the priests; and we assure you they want something better than Rome could give them; they want the Gospel of the Son of God, the truth that will make them free. Spread the light and you will see great things accomplished. The heathen in his blindness has the opportunity presented to him to see the Light of the world through the activity of all the departments of foreign mission work. The Roman Catholics who know not Christ should also have the opportunity of seeing and knowing Him.

This is the work of this magazine and of Christ's Mission, and it appeals to all Christians for help and co-operation in carrying it forward.

Circulate The Converted Catholic.

An abundance of riches greets the reader in this issue of THE CONVERTED CATHOLIC. Every article is worth reading and passing on to some friend who does not get the magazine regularly. We send out many copies free every month to missionaries and Christian workers who place them where they do good. It was doubtless through such hands that our Jesuit friend received the copies that led to his conversion, as we had not heard of him before he wrote to us. Every mail that goes out from this office also carries copies to priests and Roman Catholics whose names are sent in. We shall continue to use every means to reach those people, for the labor is not in vain, as the letters we receive testify. Those letters would fill the magazine from cover to cover every month.

Tennyson's Eulogy of Garibaldi.

In the recently published memoir of Lord Tennyson by his son there is a letter from the famous poet to the Duke of Argyll which refers to General Garibaldi in these terms:

"What a noble human being! I expected to see a hero, and I was not disappointed. One cannot exactly say of him what Chaucer says of the ideal knight, 'As meek he was of port as is a maid.' He is more majestic than meek, and his manners have a certain divine simplicity in them such as I have never witnessed in a native of these islands, among men at least, and they are gentler than those of most young maidens whom I know."

Garibaldi was the most potent factor in the overthrow of the temporal power of the Pope and the occupation of Rome by the Italian government when the kingdom was united under Victor Emmanuel. Pius IX. had to retire to the Vatican, and his successor, the present Pope, has continued a voluntary "prisoner" there. He is as free to ride or walk through the streets of Rome as King Humbert; but while the latter is cheered and applauded whenever he appears in public, the Pope knows that he would be hissed by the people. The reason for this is obvious. King Humbert's government is a constitutional one, while the Pope's rule was the most autocratic and corrupt in the world. The Jesuits want to make the temporal power an article of faith, like papal infallibility, but if by any possibility it should be restored in Rome the people would destroy the Vatican and St. Peter's Church.

Roman Catholics in a Minority.

Time was, and not so very long since, when the Roman Catholic Church contained the largest number of persons who claimed to be Christians. That is not the case now. Statistics prove that Roman Catholics are in a minority. The great liberal leader of England, Mr. Gladstone, was appealed to on this subject by a gentleman who wrote to him as follows, as reported in the London *Daily News* recently:

"The Roman Catholic apologists are extremely fond of boasting of the hundreds of millions of Roman Catholics there are in the world. I have collected the totals as given by thirty leading authorities in the Church of Rome from the year 1829 to 1897. The figure for 1829 was 90,000,000; for 1896–1897 the total varies from 200,000,000 to 300,000,000. According to all these authorities there is, now and again, a decrease or increase of millions in the membership of the Church of Rome.

"To this Mr. Gladstone replied as follows:

"DEAR SIR—So far as I can judge, the estimate of 200,000,000 may not be far wrong; but I suppose it to be certain that now—owing in great part to the increase of the Slav and English speaking races and falling away in France—the Roman Catholics are in a minority of the total number of Christians.

"W. E. GLADSTONE."

The conversions from Rome that are daily taking place all over the world will further reduce her numbers, while the increase of Protestant Christians will continue.

We have repeatedly published in this magazine the statistics collected by a Roman Catholic, Miss M. T. Elder, of New Orleans, niece of Archbishop Elder, of Cincinnati, which show that 20,000,000 had been "lost" to the Roman Catholic Church in the United States in the present century. The paper containing these figures was read at the Catholic Congress held during the World's Fair at Chicago in 1893, and afterwards published in the Cincinnati *Catholic Telegraph* in February, 1894. The Roman Church has not kept step with the progress of the age in the numbers or quality of her members.

The Press Toadying to Rome.

The following dispatch sent out by the Associated Press to all the daily papers in the United States, appeared in the New York *Tribune*, August 26, 1897:

MOVEMENTS OF MGR. MARTINELLI.

Washington, Aug. 25.—Mgr. Martinelli, the Papal Delegate, will remain at Atlantic City until next Saturday as the guest of the Augustinian Order, of which he is a member. On Sunday he will go to Philadelphia to assist the Augustinians in a celebration on that day. Later he will stop at Bryn Mawr. He will return to Washington in about two weeks. Dr. Rooker, secretary to the Delegate, has returned from his summer vacation of several weeks. Mgr. Sbaretti starts to day for an outing of several weeks in Connecticut. The delegation has no important question before it this summer, and the work is of a routine nature.

Dear me, is not that a very interesting item of news. Martinelli had nothing to do last summer, and the great daily papers must tell us so. The war in the Catholic University, however, last month, over the Schroeder case, gave him something to do.

Priests' Complaints in Protestant Journals.

When the New York *Independent* said recently in a notice of the bound volume of this magazine for 1896: "THE CONVERTED CATHOLIC is ably conducted, with every intention on the part of the editor to be fair toward the Catholic Church," we modestly accepted the truth of the statement. Of the *Independent* itself we can say it is more than fair to the Roman Church in the treatment of subjects relating to that great organization. It gives more attention and devotes more space to Roman Catholic affairs than any other religious paper in the United States. Notwithstanding this advertisement the Romans are ungrateful. Every week some Papal paper abuses the *Independent* for its lack of fairness toward their Church. One reason is that many priests and learned Catholics who chafe under the Roman collar ventilate their grievances in the *Independent*. Of course their names are not signed to their articles; they would be persecuted and boycotted it they stood forth manfully to expose the wrong and denounce the evil they perceive in their Church. Father Edward McGlynn's fate is a warning to them. The anonymity of the articles in the *Independent* protects the priests and liberal Catholics while it angers the Papal press.

The Laity Also Complains.

The article in our last issue from the *Independent* should be read by members of the patriotic societies that oppose Rome politically and lead to action in the various State legislatures that would give the Roman Catholics control of their own church property. They build the churches, schools, convents, asylums and other institutions, but they do not own them. In nearly all cases the property is held by the bishop in his own name as a corporation sole, to dispose of as he pleases. The people who subscribe the money to pay for the property have not a word to say regarding its management. If anyone objects, he is threatened with excommunication and terrified into silence. The only remedy is to pass a law in every State that church property shall be held by trustees elected by the people. This is the rule in every Protestant Church, and the Roman Catholic Church should not be exempt from this general law. The late Father O'Brien, the author of "Sacerdos Vagabundus; or the Tramp Priest," has pointed out the evils of this system in the chapters of his book that have appeared in recent issues of THE CONVERTED CATHOLIC.

CONVERSION OF A ROMAN CATHOLIC PRIEST.

AN ADDRESS DELIVERED AT CHRIST'S MISSION, NEW YORK, OCTOBER 3, 1897,

BY REV. E. D. STARK.

WHEN I tell you that I have been for over twelve years a priest of the Roman Church you will naturally be interested about the story of my conversion. I am glad to be here at this service and to worship our Lord and God with you in the simple way of the Gospel doctrine.

Now I profess that the Evangelical doctrine as taught and practised by the different Protestant denominations has the pledge of my adherence in word and deed, because this doctrine satisfies me logically, morally and socially. Logically, or in the order of ideas, because it gives my mind a certainty which I formerly lacked. Morally, or in the order of volitions, because it purifies the motives of my moral actions by elevating them. Socially, or in the relations with my fellowmen, because it restores me to that equality which knows nothing of superhuman caste among God's children and fosters everything noble and true in the progress of mankind towards eternity.

I.

The certainty of which I was formerly devoid and which the doctrine of the Gospel instills into my mind is that which is possessed by all who believe with the heart unto righteousness (Rom. x., 10)—the certainty of salvation. But I was ignorant that faith, according to the promise of God, is sufficient to guarantee our justification and salvation. To-day, however, I can say, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ that we may be justified by the faith of Christ"

There is one among this audience who listens to this confession with more than common sympathy, because I can truly assert that, after God's Word and grace, I owe it to him that I am enabled to make this confession—and he is the worthy pastor of this Mission. Justice demands of me to narrate how for over a year he has been laboring in zeal and charity to bring home to my understanding this one great truth: that in Jesus Christ we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph. i., 7), and that "where remission of these is, there is no more offering for sin" (Heb. x., 18), as practised by the Roman Church in the daily sacrifice of the Mass.

You can hardly imagine how the very simplicity of this Evangelical truth is the stumbling block before which the erudition of a Roman theologian will involuntarily halt in astonishment. He cannot conceive it possible for the Almighty to set aside the complicated machinery of the Roman Catholic system and draw man to His heart by the simple opening of a Father's arms and the glance from a Father's eye. There are witnesses here who listened to more than one warm disputation in which the arguments of human wisdom tried to cloud the great fact just spoken of, the justification and salvation of man by faith in the redeeming power of the blood of Christ.

But "the night is passed and the day is at hand" (Rom. xiii., 12). It is a faithful saying, indeed, and worthy of all acceptation, that "Christ Jesus came into the world to save sinners" (I Tim., i., 15), and moreover, "that He is able to keep that which we committed unto Him" (II Tim., i., 12).

II.

This certainty which the Spirit of God testifies to our spirit as contained in the Word of God is strengthened by the liberty which, according to the same Word of God, is granted to all whom the Son of God has freed from the bondage of sin. And right here was another difficulty for me. The Roman Church pretends that the Protestant doctrine of justification discourages, nay, even forbids, the practice of good works, because Protestantism teaches that good works are not necessary for salvation. Roman theologians, of course, can quote a good many passages which at first sight and by themselves read to the contrary. And it affords easy matter for ridicule from the standpoint of reason to represent the large body of Christians outside the Roman Church as being explicitly disobedient to the Evangelical duty of following Christ.

It is, however, a logical axiom that he who proves too much, proves nothing. These Roman gentlemen conclude that virtuous life is dispensed with in Protestantism, because that doctrine asserts good works as ineffective to cause our justification and salvation. And truly, the only cause of justification and salvation is the blood of Christ. But I had not even to go to Northfield, as I did last August, to experience that my Protestant acquaintances knew and practised what Paul says in the Epistle to Titus (iii., 8)—"Affirm thou constantly, that they who have believed in God might be careful to maintain good works;" and again, that other famous passage in the Epistle of St. James (ii., 24): "By works a man is justified, and not by faith only." But they did not place these texts in contradiction with a hundred others; they rather harmonized them by maintaining that the good works are the indispensable proof, fruit and guarantee of truly justified life; so much so that a Christian who would not bring them forth may be nominally an Episcopalian, Presbyterian, etc., but nevertheless be unregenerated, not justified, and therefore not saved.

What high motive for a Christian, with such a doctrine to lean upon, to live a life worthy of his name! Protestantism, therefore, does not only satisfy me morally, but elicits from me, even as a theory, a sincere admiration, which grows constantly as I consider the practical realization of its doctrine. But this brings me to my third point, viz: that the Evangelical doctrine has my approval in regard to its social influence.

III.

I have already remarked that one of its social benefits consists in abolishing the superhuman caste among God's children which is called the priesthood.

I am well aware that the different members of the body of Christ, which is the Church, have been assigned to different ministries. "He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers" (Eph. iv., 11). But the one office of High Priest he has reserved to His only begotten Son. To Him alone He has sworn: "Thou art a priest forever after the order of Melchisedec" (Heb. vii., 22). And if we are called by St. Peter "a royal priesthood," this title applies to us only in as far as we offer ourselves up to God in, with and by Him who is our one Mediator and High Priest.

Why should I not be glad, then, to lay down that so-called Roman "dignity" to which I, according to the Gospel, have no right. By casting aside this human priesthood I am given back to the just relations between myself and humanity, with all its rights and duties.

Shall I, to praise the Evangelical doctrine, further refer to civilization and

progress in countries like England, America, Germany and compare with them nations like Spain and Italy, that are under the rule of the Roman Church? Everybody, even incarnate Ultramontanes, can see the superiority of the Protestant countries.

I wish to add in closing this brief address that it has not been easy for me to obey the divine call: "Go forth out of thy country and come into the land which I shall show thee" (Gen. xii., 1). Truth is strong, but our affections are also strong, and I can testify that I leave behind me some friends who have a zeal of God, though not according to knowledge. (Rom. x., 2.) My prayer is that they may be saved, and not curse me, confiding as I do in that heavenly promise made to Abraham: "I will bless them that bless thee." In this sense I also say to all, "God bless you!"

At the close of Mr. Stark's address, Pastor O'Connor said Mr. Stark had called on him more than a year ago, when he explained to him the way of salvation as evangelical Christians understand it. He could not grasp it then, as he had peculiar ideas of the priestly office. It was a pleasure on this occasion to hear him discard this priesthood of men and accept Jesus Christ as his only Mediator, Saviour and High Priest. He added that when Mr. Stark wrote to him last July asking for an interview he invited him to Mr. Moody's Conference for Bible Study at Northfield, Mass. This invitation Mr. Stark accepted, and during the weeks passed there he learned much. The Rev. Dr. W. J. Erdman, of Germantown, Pa., was most helpful in leading Mr. Stark to see the truth of God's Word, and so was Rev. Dr. R. A. Torrey of the Bible Institute, Chicago, as were other friends, and the English preachers, Drs. Morgan and Macgregor, whom Mr. Moody had selected to be the special teachers at the conference this year.

SERVICES IN CHRIST'S MISSION.

JAMES A. O'CONNOR, PASTOR.

IN no previous year has there been greater interest in the meetings at Christ's Mission than has been manifested this season. The congregations have been large, the preaching good—spiritual and helpful, with an earnest desire to win souls to Christ. And it is remarkable that more Roman Catholics attend the services than in any preceding year. When the meetings are held in Masonic Temple they are present in large numbers, and though the chapel of Christ's Mission seats less than two hundred persons it has frequently happened that half the congregation has been composed of Catholics. Generally they are quiet and attentive, but once in a while a dissenting remark is made by some zealous friend of the Pope's. No notice is taken of such remarks, even when the preacher is called a liar. A good humored smile and an exhortation to "come again and bring your good manners" disarms opposition.

When Mr. Stark, the latest converted priest, delivered his address at the Mission, Sunday evening, October 3, a well dressed woman arose and asked permission to say a few words. As the time for closing the meeting had arrived she was told she could not speak then, but an opportunity would be afforded her on another occasion. Several Roman Catholics who were present to hear Mr. Stark expressed their pleasure that he had not said anything to offend them, and some of them told him they had been to confession to him. A few days afterward he received letters from a priest and a former pupil of his in the Sunday school of St. Mary's Roman Catholic Church, Bayonne, N. J., where he had last officiated as a priest. Both letters were courteous, though regret was expressed that he had left the Roman Catholic Church.

An incident of more than usual interest was connected with the services in Christ's Mission, Sunday evening, October 17. Among the Catholics present were two young ladies from Brooklyn, who received copies of THE CONVERTED CATHOLIC as they were leaving the meeting. What happened afterwards was told by Miss Maggie Johnson, the converted Catholic girl who was rescued from convent life by Mr. O'Connor and found protection in Christ's Mission some years ago. Miss Johnson is now a soldier of the Salvation Army, having been received into that organization the same day as Miss Van Norden, the daughter of the well known banker, Warner Van Norden. Miss Johnson called at Christ's Mission October 20 and related the following incident:

"I was going home from the Salvation Army meeting Sunday night," said she, "and was a few minutes late for the ferry boat that I usually take. While waiting for the next one I observed two young ladies sitting in the room. They were reading a magazine which I thought I recognized, and I sat down beside them. With a girl's curiosity I looked closely at what they were reading, and to my great pleasure I saw it was THE CONVERTED CATHOLIC. I told them that I knew that magazine very well and liked it exceedingly. This remark gained their confidence and I began to speak about it and Mr. O'Connor. They told me they had been to the meeting at Christ's Mission that evening, and though they were Catholics they were much pleased at all they had heard. It was not the first time, they said, they had been over to the meetings in the Mission, though it was quite a journey to go there from their homes.

"I told them about my own conversion and how I was received into the Mission family when my mother placed me in a convent school against my will. They said they had also been educated in a convent, but did not like the school. Then I asked them what they thought of the preaching they had heard at the Mission, and they said it had made such an impression on them, especially the emphasis Mr. O'Connor placed on the priesthood of Christ and the confession of sins to God only, that they did not go to the Catholic Church any more and did not confess their sins to the priests. They had lost faith in the power of the priests to forgive them, but they knew that the Saviour had forgiven them by the sacrifice He had made for the sins of the whole world, and henceforth they were resolved to lead Christian lives, trusting in the Saviour for full salvation. They are very intelligent girls, and though they expect opposition from their relatives, they are resolved to attend the meetings at Christ's Mission regularly. The seed of the Gospel sown in the Mission has fallen on good ground in the case of those girls, and," continued Miss Johnson, "there are many others that I know who have been brought to a knowledge of the truth in Christ's Mission. I shall never forget the kindness I received there and the help it has been to me ever since I first went there. Mr. O'Connor has always counselled me to be patient with the members of my family who persecuted me when I would not go to the Catholic church and forbade me to attend the services in Christ's Mission or the Salvation Army. I followed his advice and prayed earnestly for them, and God has heard my prayer, for my brother, who at first was most bitterly opposed to me and burned the Bible Mr. O'Connor gave me, has married a Presbyterian and now goes to his wife's church, and even my mother goes with me to the Protestant churches and Salvation Army meetings."

Professor Bunkofer's Conversion.

OUR readers were greatly interested in the account we published last month of the conversion of Professor Wilhelm Bunkofer of Baden, one of the most learned priests of the Roman Catholic Church in Germany. It is one of the signs of the times that so many distinguished persons among the priesthood and laity in Europe as well as in this country are withdrawing from the Roman Catholic Church. The religious press, irrespective of denomination, has given much attention to the conversion of Professor Bunkofer. The *Church Eclectic* of Milwaukee, Wis., in its issue of September, had the following:

The Roman Catholic papers of South Germany and Switzerland are much occupied with articles, notes, and correspondence upon an event which has made a great sensation in ecclesiastical society. Professor Wilhelm Bunkofer, one of the most learned priests in the Grand Duchy of Baden, a man nearly sixty years of age, of wide repute for zeal, piety and scholarship, has announced his withdrawal from the Roman diocese, and his adhesion to the Old Catholic diocese. The pith of his touching autobiographical letter to the Archbishop of Freiburg may be summed up in one sentence. He says that after many years of internal spiritual conflict, he has been forced to the conviction that he can only remain a true Catholic by ceasing to be a Roman Ultramontanist. Ever since his acceptance of the Vaticanist additions to the faith he has endeavored to persuade himself, like his learned model, the late Bishop Hefele, that it was possible so to minimize the new dogmas of "Papalismus," as to make them capable of a Catholic interpretation, and to harmonize the infallibility and the universal episcopacy of the Bishop of Rome with the constitution and doctrine of the Catholic Church. A very remarkable letter from Bishop Hefele, addressed by him to one of the living Old Catholic leaders, not only shows that this was the standpoint taken by that scholarly prelate, but also that he confessed to those whom he could trust how utterly it had failed. He complained that the "Romans," as he called the Jesuit Vaticanist party, which had secured at the council a victory for the doctrine of their party, kept a constant espionage upon him. "They even tamper," said he, "with my own diocesan clergy." He expressed a wish that some of the later writings of the Old Catholic theologians and canonists had been published and circulated before the conclusion of the Vatican Council instead of after it. There can be very small doubt that the most learned of the German episcopacy died an Old Catholic at heart.

"I have lived for many years," wrote Bishop Hefele, in the letter now published by Professor Bunkofer, "in a painful illusion. I believed that I was serving the Catholic Church, whereas I was only serving that caricature and parody of the Catholic Church which Romanism and Jesuitism have manufactured. It is in Rome itself that it has now become perfectly clear to my mind that the business which they are pushing and advertising has nothing in it but the name and appearance of Christendom; it is a dead shell. The living kernel has utterly disappeared."

Professor Bunkofer's contrast of "the unhappy Pius IX. with his great predecessor, Gregory I.," might have been taken as the echo of a sentence in the Bishop of London's sermon at Canterbury, had it not been written before Dr. Creighton preached:

"It is Gregory the Great," says he, "who has condemned the great sin of

the year 1870, when the *Absolutismus* of one individual, which Gregory declared to be blasphemy, was established."

The Roman Catholic press in Germany and Switzerland is put to hard shifts in its attempted replies to a Catholic scholar who has hitherto been in high repute as an ornament of its own party. The *Vaterland* [Jesuit organ] says that it is impossible to attribute ignorance of Catholic doctrine to teachers who had held with approbation so responsible a position. Some other reason must be found for what it calls his "apostacy." In the difficulty of finding any sufficient, the customary slander has been suggested. "Seek the woman." "Professor Bunkofer, perhaps, has a *Katherli* somewhere," an allusion to Luther's wife, Katherine Boren; "he wants to get married." Professor Bunkofer himself has replied, not without indignation, to this unworthy controversial taunt.

"You may be perfectly assured," he writes to the Old Catholic congregation of Constanz, Baden, "and may certify others, that I have no other motive whatever than those which I have stated in my letter to the archiepiscopal court. It is lost labor to seek the reason in that antiquated solution *Cherchez la femme*. Nothing is further from my mind than to give any ground whatever for the encouragement of the Romish superstition that no man can ever have any noble or religious grounds for withdrawing from the Papal Church." His real motive, he adds, "is the Papal Absolutism which has been foisted upon the Catholic constitution of the Church."

This he regards as an "incurable disease" which has infected all the churches subject to the Roman Church, and of which they can only be healed by their return from "Papalismus" to "Katholizismus." (Church Eclectic, September, 1897.)

War in the Catholic University.

The Roman Catholic Archbishops in the United States met in Washington last month to discuss the affairs of their Church, and from the reports in the papers they had such a quarrel among themselves as has not been witnessed since Satolli first came among them and ordered them to accept the commands of the Pope and surrender authority to him. Satolli's successor, Martinelli, was present at the sessions, but he did not interfere in the present quarrel, except to produce a telegram from the Pope that Mgr. Schroeder should be retained as professor of theology in the Catholic University.

What was the cause of the present disturbance among these agents of the Pope that inflicted upon the American people for a whole week in the daily press columns of stuff as sensational as a prize fight? Briefly, it is the continuation of the fight between the "liberals" and the "ultramontanes" in the Roman Church in this country, to which we devoted much space in the October CONVERTED CATHOLIC.

Since the establishment of the Catholic University a few years ago, the Jesuits, who have a university at Georgetown, D. C., have opposed it with all their energy. They first sought to control it, and when they failed in their effort they resolved to cripple and ruin it. They have succeeded in crippling it, for it is the laughing stock of all the priests, and the professors, who were imported from Europe, are as numerous as the students. A German Catholic paper said last year that there were never more than twenty students there outside the few members of the religious orders, like the Paulists and Marists, who have their novitiates there. But Cardinal Gibbons, Archbishop Ireland and the other "liberal" prelates are resolved that the Jesuits shall not alto-

gether destroy the institution, though they could not prevent the removal of Bishop Keane as rector last year. All agree that the Jesuits or "ultramontanes" had been the instigators of the attack on Keane. Their mouthpiece in the faculty of the university was Mgr. Schroeder, a learned German professor who has occupied the chair of dogmatic theology. Ever since he came to the university Schroeder has opposed the "liberal" tendency manifested by Keane and his coterie. He has attacked them in the press and in sermons in German Catholic churches. As a consequence the "liberals" resolved to get rid of him, and the meeting of the archbishops, who constitute the board of directors of the university, with a few bishops and one or two priests, was chiefly concerned about the mode of proceeding to this end. They could not object to his religious teaching, which has been ultra orthodox, but they charged him with attacking the hierarchy in the person of Archbishop Ireland and advising the German Catholics to withhold contributions to the university. They also attacked him on moral grounds for frequenting beer saloons in Washington. To this latter charge Schroeder replied that he merely visited his friends at those places, who were all better Catholics than the "liberal" members of the faculty or the bishops and priests who drank whiskey with Irishmen.

Mgr. Schroeder further said that he intended to resign last summer, when in Europe, but was told by the Pope not to do so, and he produced a letter from Cardinal Steinhuber to this effect. When the authenticity of the letter was questioned, Delegate Martinelli, who is on the fence in this quarrel, produced a telegram from Cardinal Rampolla, the papal secretary of state, saying, "The Pope himself advised Mgr Schroeder not to send in his resignation as a professor of the university. It seems that members of the board want him to do so. Your excellency (Martinelli) may in a delicate way call their attention to the impropriety of such a measure."

This frightened the archbishops, and they quickly brought the case to a conclusion with the following official statement:

"The board was notified that Mgr. Schroeder had desired to resign from the position during his visit last sumemr to Germany; that he did not do so on account of advice received from the Holy Father. The board, therefore, leaves the final decision to the Holy Father, and expresses its regrets over the many charges made against Mgr. Schroeder in this connection."

Thus the whole matter has been referred to the Pope, who as an astute diplomat will take time to consider the case and see what the Jesuits have to say about it. They will allow Schroeder to resign if they can get their own man to fill his place. The German Catholics are very angry at the opposition to Schroeder, and while they will have to submit to the decision of the Pope, they are resolved to boycott the university.

At the annual meeting of the great German Catholic Society, the Central Verein, in Columbus, Ohio, last September, several German bishops spoke highly of Mgr. Schroeder as the leader of the German Catholics in this country. Bishop Horstmann, of Cleveland, proposed a resolution which declared that "Mgr. Schroeder has been our leader in the public defence of Catholic truth and practical Roman Catholicism before the world; and we renew our confidence in our leader and desire him to know that we consider him the ablest defender of the Roman Catholic Church in the United States." The Catholic people all over the country are disgusted with these leaders.

THE POPE'S POWER OVER DOCTRINE.

[New York Christian Advocate, Oct. 14, 1897.]

THE *Freeman's Journal*, Roman Catholic, of this city, edited by Father Lambert, a noted polemic, whose abilities command general respect, says:

"Dr. Buckley, editor of the *Christian Advocate* (Methodist), is an able writer, and, we think, desires to be fair, but it is a fact of human experience that our desires are not always realized."

He then quotes from the *Christian Advocate* of September 9 these words:

"The Roman Catholics, however, claim to have power to add to it (the Word of God) new divine revelations, and also to ignore what they please."

The *Freeman's Journal* proceeds:

"From what author did Dr. Buckley receive this bit of misinformation? We assume he got it somewhere, for it militates against our opinion of his integrity to think that he made it up out of his own head....We assume, then, that he has been misled by some one in whom he misplaced confidence....Will Dr. Buckley please state where he got the nonsense he presents as Catholic belief? ....May we hope for an answer?" ....

Without reverting to the history of the Papal Church, or the period of the Middle Ages, when the autocratic powers of the popes were exercised in Church and State, and the accretion of tradition of the Roman Catholic religion was so great as to demand reform by Roman Catholics themselves—which reform found expression in the Reformation of the sixteenth century—it will suffice for the present purpose to indicate two occasions when the Roman Church added some new dogmas as "divine revelations" to the truth contained in the Word of of God. Our witnesses to prove this are Roman Catholics themselves.

In 1851 there was published in Edinburgh, Scotland, a book of 230 pages with the following title: "Controversial Catechism; or, Protestantism Refuted and Catholicism Established, by an Appeal to the Holy Scriptures, the Testimony of the Holy Fathers and the Dictates of Reason, by Rev. Stephen Keenan. Ninth thousand, revised and enlarged." This catechism (a copy of which is in the possession of the writer) received the approbation of the Roman Catholic bishop of Edinburgh, or, as he was then styled, "Vicar Apostolic of Eastern Scotland," and of the Right Rev. James Kyle, Vicar Apostolic of the Northern Division of Scotland. In the preface to the second edition the author says that the work also received the approbation of the famous Bishop John Hughes, of New York, and of many other distinguished ecclesiastics. It is, therefore, as authentic and reliable a work on Roman Catholic doctrine as can be found anywhere. Now on page 102 of this Catholic catechism we read the following:

"Q. Must not Catholics believe the Pope in himself to be infallible?

"A. No. This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body; that is, by the bishops of the Church."

Thus it is evident Roman Catholics did not at that time believe the infallibility of the Pope. It is also evident that twenty years later a new "divine revelation" had come to them since Pius IX. in the Vatican Council declared, in the decree on infallibility, "that the Roman Pontiff, when he speaks *ex cathedra*, that is, when in his discharge of the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church,

is possessed of that infallibility with which the divine Redeemer willed His Church to be endowed for defining doctrine, faith or morals; and that, therefore, such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church." (See Catholic Dictionary, article "Immaculate Conception," pages 429, 430.) This authority further says: "The Pope's infallibility comes from the Spirit of God, which on certain occasions protects him from error in faith and morals. He has no infallibility on merely historical or scientific questions. . . . . The Vatican Council says God protects him from error when he imposes a belief on the universal Church" (page 677).

It will thus be seen that the Pope is personally infallible in declaring what is "divine revelation" regarding faith and morals; that is, he can personally define, without having recourse to a council or the whole body of the Church, what must be believed by all Roman Catholics. It matters not whether he has or has not used this power since it was conferred upon him. From the terms of the definition of infallibility he can use ti when he pleases, and no authority exists within the limits of the Roman Church to contravene what he may say. And it is further seen that what was a "Protestant invention," and therefore not a dogma of the Roman Catholic Church in 1851, became in 1870 an article of faith to be believed with the same credibility as the divinity of Christ or any other essential doctrine. Was this not adding to the "divine revelation" previously held by the Roman Catholic Church?

We now direct Father Lambert's attention to the dogma of the immaculate conception.

IMMACULATE CONCEPTION.

Previous to the Vatican Council, the Roman Catholic body of faith was found in the decrees of the Council of Trent, which have been summarized in various formulas, notably in the creed of Pope Pius IV., which which was published in 1564, as a "Profession of the Tridentine Faith." In that creed there is no reference to the immaculate conception of the Virgin Mary as an article of faith, nor did the Council of Trent make a decree on the subject. Indeed, in 1570 Pius V. forbade all discussion of the subject; and Gregory XV., in 1622, "forbade any one to accuse those who denied the immaculate conception of heresy or mortal sin." And, finally, Benedict XIV., writing about the middle of the last century, said: "The Church inclines toward the opinion of the immaculate conception; but she has not defined it as an article of faith" (see Catholic Dictionary, article "Immaculate Conception," pages 429, 430).

About fifty years ago Archbishop Kenrick, of Baltimore, specially commended a work by an English Roman Catholic bishop, Milner, "The End of Controversy," in which the statement is made by Bishop Milner: "The Church does not decide the controversy concerning the conception of the Blessed Virgin, and several other disputed points, because she sees nothing absolutely clear and certain concerning them, either in the written or unwritten word; and therefore leaves her children to form their own opinions concerning them" (Letter XII).

Notwithstanding these declarations Pope Pius IX. on December 8, 1854, issued a solemn definition that the immaculate conception of Mary should henceforth be a dogma of the Roman Catholic Church. He had previously consulted many bishops on the subject of proclaiming Mary immaculate. The Italian, Spanish and Portuguese bishops assented; but—to quote the Catholic Dictionary again—"on the other hand,

there were bishops of great eminence in France, Germany and Switzerland who were of a different mind." Is not this another "divine revelation" added to the Roman Catholic faith?

From this brief summary of these latest dogmatic definitions of the Roman Catholic Church, these doctrines which have not always been held as articles of faith, it is evident that Roman Catholics are required to accept as "of faith" doctrines which were not "of faith" at other periods of the history of their Church.

We are well aware that some Roman Catholic theologians say that "it is claimed, not that Pius IX. was favored with a special revelation on the subject of Mary's conception, but that as supreme teacher of the Church he gave infallible expression to what is contained on this point in the deposit of faith." But that dogma is not formally expressed in Scripture, and no Catholic theologian of eminence will say that it is; and never till 1854 was it obligatory upon Catholics to believe and teach it.

If Dr. Lambert is disposed to stand upon the letter of our words and defy us to prove that the Roman Catholic Church claimed that it has power through council or Pope to add to the Bible an epistle henceforth to be included in the sacred canon, we might hesitate to accept the challenge. But what we had in mind when writing the note whence he quotes, is that the Roman Catholic Church claims to have an infallible power to modify doctrines previously held, to affirm new doctrines not previously obligatory, and to give them an authority equal to that of the sacred canon, affirming that, whatever bishops, however devout or learned, may have held or may now hold, the Pope is infallible when he speaks upon the subject of doctrine.

[The *Christian Advocate* need not "hesitate to accept the challenge."]

New Dogmas.

A French priest not long ago, with prophetic instinct, told his congregation in the Cathedral of Notre Dame, Montreal, that they would probably have the happiness to see the doctrine that Mary's body was translated to heaven defined to be an article of faith.

There are three pet doctrines of the Jesuits which are liable at any time to be defined as articles of faith.

(1) The assumption of Mary's body into heaven at the moment of her death.

(2) The temporal power of the popes.

(3) The perpetual virginity of Joseph.

All of these doctrines, like papal infallibility, are alike unscriptural and anti-scriptural.

The Roman Catholic Church not only claims the power to define new dogmas, but also to enlarge the Bible itself. "It is one of the dictates of Pope Gregory VII. that no book nor chapter is to be regarded as canonical without the Pope's authority" (*Baron. Annal. Eccl. xi., page 632*). Pighius says: "The Roman Catholic Church can give canonical authority to books which have no such authority from themselves or their author" (*Hierarch., iii., 3*). The erudite Jesuit Stapleton asserts the same. He says: "The Shepherd of Hermas and apostolical constitutions may be added to the canon, if the Church of Rome pleases." And the Roman Jesuit professor Perrone thus writes: "The Roman Church, being the mother and mistress of churches, has power to constitute the true canon of Scripture" (*Theol. ii.*).

The priests of the Roman Church in this country who pose as "Americans" would like to shut their eyes to these facts, even as they seek to gloss over the atrocities of the Inquisition and other events in the history of the Church which shock the minds of all honest men.

The Tyranny of Rome.

The following appeared in the New York *Sun*, September 29, 1897, under the heading "Died Without the Last Rites," and the subhead "Mrs. Ewald Had Refused to Renounce Her Husband if She Recovered."

"Mrs. Mary Ewald, wife of Charles Ewald of 513 Communipaw avenue, Jersey City, died at 2:10 A. M. yesterday without having received the last rites the church.

"Mrs. Ewald was a Sunday school teacher in St. Patrick's Catholic Church before her marriage. When she was married to Ewald, who had been divorced from his first wife, the ceremony was performed by a Protestant minister, and Mrs. Ewald by contracting such a marriage excommunicated herself, according to the rules of the Church. She was supposed to be dying about three weeks ago, and her uncle, John Conway, requested Father Kelly to visit her and administer the last sacraments. Father Kelly informed her that Bishop Wigger had ruled that they could be administered only on condition that in case of her recovery she would renounce her husband. Mrs. Ewald refused to promise to do this, and Father Kelly went away.

"Mrs. Ewald began to recover, and it was thought she was out of danger. She had a relapse on Monday night and sank rapidly. None of her relatives were notified and neither priest or minister was called in. Her husband says that she died peacefully. The funeral services will be conducted by the Rev. Mr. Andreae, pastor of St. John's German Evangelical Lutheran Church in Fairview avenue, of which Mr. Ewald is a member."

If that woman had been wealthy she could have been freed from the excommunication and could live in peace and happiness with her husband. The Pope himself would have given her a dispensation. When the Prince of Turin and the Duke of Orleans fought a duel recently in France the excommunication they had incurred was set aside in consideration of their rank; and when last August Prime Minister Badeni of Austria fought a duel with Dr. Wolff, the leader of the German Nationalists, the Pope promptly telegraphed an absolution to the Austrian. He did this, says the New York *Tribune*, at the request of Cardinal Gruscha, Archbishop of Vienna. We may be sure Badeni had to pay a round sum for this absolution. Dr. Wolff is a Protestant who did not need any papal poultice for his soul or body, as he wounded his Roman Catholic antagonist.

It is useless to complain of the tyranny and injustice of the Roman Catholic authorites toward Mrs. Ewald. She and her husband had been married according to the laws of the State, but the Roman Catholic Church sets aside all civil laws and defies the State.

The only remedy for the people is to renounce the allegiance to Rome and come out of that iniquitous system of religion. But where shall they go, and who will help them to a knowledge of a better religion? A great responsibility rests upon all Protestant pastors to do something for the enlightenment of Roman Catholics. They are as much in need of the Gospel of the Son of God that delivers from sin and superstition and brings peace and joy, as the heathens in China or Africa.

Bound Volume of The Converted Catholic for 1896.

The bound volume of THE CONVERTED CATHOLIC for last year is now ready. It will be most useful for the home library and Sunday school. It is handsomely bound in cloth and paper covers. The price is $1.50 for cloth cover, and $1.25 in paper.

PURGATORY.

Archbishop Corrigan and his priests, had a solemn requiem mass for the soul of Cardinal McCloskey on the twelfth anniversary of his death, October 11. Only a few persons were present. Masses for the dead are not as well attended as they used to be. People have not the same faith in purgatory they once had. They are more enlightened.

The Roman Catholic Church teaches that there is a place in the other world called purgatory where souls are detained in punishment for an indefinite period; and that the sufferings can be alleviated and the time shortened by the masses and prayers of the priests. All must accept this doctrine. Now Cardinal McCloskey was a good man, and if he died in the faith of Christ he ought to be in heaven. But Archbishop Corrigan by saying masses for him and praying for the repose of his soul assumes that he is not in the celestial abode. How long this will continue nobody knows. Cardinal McCloskey has been dead twelve years, and every year since his departure masses have been offered for him. If the Cardinal can be detained in purgatory so long, we can well imagine the fate of a poor man whose relatives have no money to pay for masses.

The Roman Catholic Church has added many doctrines to the truth of God as revealed in the Scriptures, and not the least absurd of them is that of purgatory. The Council of Trent declared that there is a place called purgatory, and that souls confined therein are assisted by masses and prayers. Where purgatory is located is not indicated, but it must be somewhere in the suburbs of hell, for the Catechism of the Council says: "There is a purgatorial fire, tormented in which souls make expiation for a certain period." As to the nature of the expiation, we are assured by learned Roman Catholic theologians that the suffering is like that of hell. Bishop Bouvier in his "Institutiones Theologicae" says: "The punishment in purgatory is twofold: one of loss of the beatific vision for a time, and the other of the senses. The pain of the senses is occasioned, according to the Greeks, by toil and agony; but it is the general belief of the Latins that there is in purgatory a material fire like the fire of hell; and therefore the church, in praying for the souls of the faithful departed, asks not only a place of light and peace, but also of cooling (*locum refrigerii*), a refrigerator, against the heat of the fire."

How the living help the souls in purgatory is explained by the "Mission Book" of the Redemptorist Fathers in these words: "By prayer, penance, alms and other good works; by indulgences and especially by holy mass." It also states that "those who die in venial sin, or who have not *satisfied God's justice*, go to purgatory" (page 23). This is the doctrine of the Roman Church regarding purgatory as stated by authentic writers.

The utter silence of the Bible in regard to such a place as purgatory is *prima facie* evidence of its non-existence, while the explicit words of Jesus and the Apostle are opposed to such a doctrine. Jesus said to the dying thief on the cross: "This day thou shalt be with me in Paradise" (Luke xxiii., 42). Paul says: "We are confident, I say, and willing rather to be absent from the body, and to be *present* with the Lord." (See also II Cor. v., 1; Phil. i., 21, 23, and St. John's Revelations xiv., 13.)

Purgatory is inconsistent with the Scripture doctrine that we are completely justified by Christ. "There is, therefore, no condemnation to them which are in Christ Jesus, who walk not

after the flesh, but after the Spirit" (Rom. viii., 1). "And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. ii., 13). "When He had by himself purged away our sins" (Heb. i., 3). "And the blood of Jesus Christ His Son cleanseth us from all sin" (I John i., 7). The work of Jesus is perfect, and every text which proves the completeness of that work is an argument against purgatory. If the blood of Christ cleanseth from ALL sin, then no sin remains uncleansed to be expiated in purgatory. "Blessed are the dead, which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors" (Rev. xiv., 13). Souls tormented in the fires of purgatory cannot be said to rest in any sense.

PURGATORY OF PAGAN ORIGIN.

Many of the doctrines, rites and ceremonies of the Roman Catholic Church have been taken from Egyptian and other pagan sources. Of this kind are vestments, tonsures, incense, sacrificial rites and pomps, processions, litanies to glorified human beings, relics and holy water. Purgatory likewise had a pagan origin. Virgil describes the rites for the dead to facilitate their progress to the Elysian fields. He mentions the rites of the funeral pile as requisite to the repose of the departed spirits; and thus he introduces the ghost of Palinurus as complaining of the neglect of his friends in this respect (Æneid VI., 340–360). The Roman Catholic Church puts similar words into the mouths of the dead in purgatory invoking aid from the living: "Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me," though Job was not dead when he said this.

But a more exact pattern of this unscriptural and irrational Roman purgatory is found in the sixth book of Virgil from lines 739 to 747 inclusive. Æneus is permitted while alive (according to the story) to visit the spirit world, and there to hold converse with his dead father Anchises. Seeing a vast crowd of restless spirits he asks his father who they are. Anchises tells him they are such as when dying were not free from "every sin, nor all corporeal stains." They are "shut up in darkness and a gloomy prison" where they are "afflicted with punishments, and pay the penalties of their former sins." Anchises' spirit continues:

"Ergo exercentur pœnis veterumque malorum
Supplicia expendunt. Aliæ panduntur inanes
Suspensæ ad ventos, aliis sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.
Quisque suos patimur manes; exinde per amplum
Mittimur elysium, et pauci laeta arva tenemus,
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque relinquit
Æthereum sensum atque aurai simplicis ignem."

Dryden, himself a Roman Catholic, thus translates the above:

"For this are various penances enjoined;
And some are hung to bleach upon the wind,
Some plunged in waters, others purged in fires,
Till all the dregs are drained, and all the rust expires.
All have their Manes, and those Manes bear;
The few, so cleansed, to those abodes repair,
And breathe, in ample fields, the soft Elysian air,
Then are they happy, when, by length of time,
The scurf is worn away of each committed crime:
No speck is left of their habitual stains,
But the pure ether of the soul remains."

Plato divided departed souls into three states. Those who had purified themselves with philosophy, and excelled in morality of life, would enjoy eternal felicity in the islands of the blest, without labor or trouble. Others having lived wickedly and become incapable of cure, were at their death thrown headlong into hell, there to be tormented for ever. But besides these, there was a middle sort, who, though they had sinned, had yet repented, and therefore were in a curable condition; these, he thought, went down to the nether world, to be purified and absolved by grievous torments. There is therefore no question whence the doctrine of purgatory originated.

THE ROMAN INQUISITION.

BY MRS. MARY S. ROBINSON.

IT is noteworthy that Romanists never apologize for, or seek to extenuate the widespread and severe persecutions which constitute so large a part of their Church history. The Church of the Reformation is not spotless in respect of the guilt of persecution. In the reign of Henry VIII and of Elizabeth of England and of the German Electors of the sixteenth century, that Church did stain her garments with human blood. Calvin and one or two of the other early Reformers, and the Puritans of New England were to some degree tainted with the religious ferocity, if we may use the term, that raged in Europe during the papal domination in the middle ages. But these excesses the later Church has never ceased to deplore. We of the present, while deploring them, regard them as the vestiges, the lingering reflex action of the hematomania, the blood-thirstiness of the papal ecclesia. But not so the consistent Romanist. He understands that his ecclesia has ever ruled by ruining; that the cudgel, the axe, the cord, the cup of poison, every implement and engine of torture and of murder are in accord with the spirit and genius of the powers in authority over him. Paul IV announced that the Inquisition was founded by the inspiration of the Holy Spirit. On his death-bed he commended it as the main support of the Roman Church; that is, of the rulers of the Church; and it has been so regarded by the Romanist clergy generally. Of late years Father Wieser and the Innsbruch Jesuits have openly desired its re-establishment. Father Garns of Germany, C. Poullet of Belgium and others have also openly declared in favor of its re-establishment. Monsignor Capel journeyed from Rome to America to tell us that its restoration was an urgent necessity. Don Jose Ramon Saavedra, prebend of the cathedral of Santiago, Chili, has written a text-book in its defence. This book is used in the Jesuit College of that city, and is read aloud to the children during their dinner hour!

In the earlier part of the century, also in 1842 49-57-68 (in Spain), this tribunal was still able to inflict punishments on men and women. The occupation of Rome in 1870 drove and limited it to the Vatican, where it's dungeons remain waiting, let us hope vainly, for future victims. For though at present powerless, save for the condemnation of books, it is not hopeless. The office of Grand Inquisitor is still held at present by a Roman cardinal, who has a salary of $4,000 per annum, and whose asserted function is "to extirpate all persons obnoxious to the Holy See." The spirit of the Inquisition expresses itself in the manner of condemning a book in the Index Prohibitorium. A hole is bored through the volume with an augur; in the hole is inserted a small stake inscribed with the words: "So be it unto the body of the impious writer."

Mr. Archibald Bower, a Romanist of English birth, being resident in Italy during the earlier part of the last century, was employed as secretary to the Court of Inquisition at Murata. While filling that position, he "became one of the most unhappy of men," on account of being compelled to witness many exhibitions of the cruelty of "that hellish tribunal;" and greatly desired to sever his connection with it. Yet he feared to do this openly, because he had "betrayed some weakness; that is, some feeling of humanity," on certain occasions when victims were tortured, and had been reprimanded by the Inquisi-

tion. He therefore inferred that his withdrawal would be construed into a disapproval of the tribunal, and would prove a perilous venture. The difficulties in his way were such that he might hardly have endeavored to brave them had not a task been imposed on him so afflicting to his spirit that he resolved to make his escape at any hazard.

He had an intimate friend, a gentleman of wealth and of social position, the Count della Torre, "the only person who remained on terms of intimacy" with him after he was made Counsellor of the Inquisition. This gentleman had lately married a lady of winning character and of great personal attractiveness. During a walk (in company with another friend), the Count made a light remark on the useless asceticism of monks; a remark occasioned by the couple meeting two Capuchin friars. Some one informed against him, and as a matter of discipline a salutary help in "conquering nature," the arrest of his generous, hospitable friend was assigned to the Secretary, Mr. Bower.

Mr. Bower's narrative proceeds: "Myself and the six constables arrived at the Count's villa by different ways, and knocked on the door. A maid looked from a window, and inquired who was below. It was answered, the Holy Inquisition; and she was ordered to descend directly, without awakening any one, on pain of excommunication. She hastened down, half clothed, and conducted us, as she was ordered, pale and trembling, to her master's chamber. She repeatedly and earnestly looked upon me, for she knew me; but I durst take no notice of her. When we entered the chamber, the Countess screamed for fear, but was given a blow on the forehead, by one of the constables; a blow that brought blood and caused her to swoon. . . . . In the meantime the Count, seeing me, uttered my name with great surprise. He said no more, nor could I for some time utter a word. At last, masking my grief in a degree, I told him he was a prisoner of the Holy Inquisition. He was at a loss to comprehend the words. 'What have I done? What have I done? Dear friend, be my friend, now.' He said other affecting things; but as I had no power to befriend him, I had not the courage to look him in the face, but withdrew while he dressed, to a corner, to give vent to my grief. The others stood near him, entirely unaffected; for to be able to behold every degree of anguish of mind and agony of body, without being touched by such suffering, is the first requisite for all who serve in the Inquisition.

"When the Count was dressed, I ordered a constable to tie his hands at his back, for in such a case no regard is paid to rank or wealth. Heresy dissolves all friendship. I durst no longer look on him with whom I had lived in closest intimacy, or show him the least consideration.

"As we left the apartment the Countess, who had recovered consciousness, seeing her husband thus bound, embraced him, hung upon his neck and begged to be allowed to die with the man whom she had vowed never to leave; or if that were impossible, that she might be put to death then and there. The Count uttered not a word. A scene of greater anguish was never beheld by human eyes. Yet I was compelled to give the signal to part them, and one of the men took her unconcernedly from her husband's breast. She lapsed again into unconsciousness, while the Count was carried to the door of egress amid the lamentations of his servants; for he was a man remarkable for the sweetness of his temper, and for his kindness to all with whom he had to do.

"A notary of the Inquisition had accompanied us, and minutely informed the chief Inquisitor of my conduct through this dreadful affair. Next day when I delivered to the latter the key of the dungeon in which my friend was incarcerated, he said to me: 'You have conducted yourself like one who is at least desirous to overcome the inclinations of nature with the assistance of grace:' a commendation that rendered me sick at heart." His friend was "tamed," to use the inquisitorial word, by confinement through a week in a dungeon too low to stand in upright, deprived of the sight of every human being save the jailer, who brought him a daily portion of bread and water. At the end of the week he was brought out to be "examined;" "so altered that I should not have known him." No accusation was made to the victims. They were expected to accuse themselves. The Count in reply to interrogations said he was the enemy of no man, and knew of none that was an enemy to him. He could recall no word or act which could have led to his arrest. According to custom he was remanded for a second week of "taming," being menaced, at the same time, that if on a second interrogatory he should refuse to disclose "the truth," he must expect no mercy.

At the second examination he returned the same answer, adding that if he had said or done aught amiss unwittingly he was ready to acknowledge it, provided the slightest hint of it was given him by any one present; and such hint he implored them to give. "He often looked at me, and seemed to expect that I should say something in his favor. This gave me such grief as no words can express. But neither I nor any other of the counsellors would have been allowed to speak." The Count was then put to the torture, which he endured for twenty minutes, crying out continually: "Jesus, Maria," when "suddenly his voice failed him, and he fainted. He was supported by two attendants till his consciousness returned, when he begged and plead to be told what he had done contrary to the faith of his Church. Finally the Inquisitor asked him whether he had ever made the remark I referred to concerning the Capuchin monks. After a pause he admitted that he had made such a remark, but with no evil intent, and that he had never given it a second thought. This in so faint a voice as scarce could be heard; and again he fainted. Again the administrators of the torture waited for his return to consciousness. Again and again did my poor friend aver that he was ready to say whatever the Inquisitor wished him to say. But as he could not acknowledge a heretical intention, he was kept on the torture till he seemed ready to expire, and was then borne back unconscious to the dungeon, where he perished three days later." "The Inquisitor wrote a note to the Countess, advising her to pray for the soul of her husband, and warning her not to complain of the Holy Inquisition as capable of any injustice or cruelty. The estate was confiscatad to the Inquisition, according to its law: nor can it be doubted that the desire for such confiscations is a great spur for the hunting of victims among persons of wealth.

"The Count's death soon became publicly known; but no man dared speak of it, even to members of his household; nor yet so much as to mention his name—so great is the fear in which men live of that merciless tribunal."

The narrator mentions also the case of a man who was tortured to insanity, he having been mistaken for a man for whom the Inquisitors were searching. He never recovered his senses, nor did he ever receive further care from the In-

quisition. The man it was searching for was apprehended and dealt with.

Of the dehumanized spirits of his associate officials, Mr. Bower writes: "It often happens that while an unhappy, and probably an innocent person is moaning in agony on the rack, and begging by all that is sacred for one moment's relief in a manner one would think no human heart could withstand, the Inquisitor and his infernal crew, deaf to the groans of the sufferer and not in the least moved by his entreaties, are entertaining one another with the news of the town; nay, they will even insult and deride their victims in the extremity of their torments."

After these events, Mr. Bower determined on making his escape at all hazards. He suffered the hardships and perils incident to any fugitive, and more than once escaped capture by the merest chance. A description of his person, with offers of a reward for his capture, was posted in public places, and sent to all the courts of Western Europe. As he was not safe in any Romanist country, he made his way to Calais, where he was secreted on a yacht of Lord Baltimore's, and was so conveyed to Dover.

This is the institution which four Romanist prelates, including Archbishop Keane, have defended in writing in our Republic: the institution which Saavedra prebendary of Santiago, attempted in 1867 to establish in Chili: the institution which Mgr. Capel impudently commended to the free American people.

The above is an extract from Mr. Bowers' narrative, printed in an English religious magazine in 1816.

BOUND VOLUME FOR 1896.

The Bound Volume of THE CONVERTED CATHOLIC for last year (1896) is now ready. Price $1.50 in cloth cover; $1.25 in paper covers.

Romanism and Tammany.

For thirty years and more there has been an alliance between Tammany Hall and the Roman Catholic Church in New York. William M. Tweed, though not a Roman Catholic, shared his plunder with the Church. John Kelly, the next "Boss" of Tammany, was married to a niece of the late Cardinal McCloskey and was a devoted Romanist. His duty to the Church was paramount, and though he did not enrich himself or his immediate followers by public plunder as Tweed had done, he lent a willing ear to every scheme formulated by the ecclesiastics for the aggrandisement of the Roman machine. Kelly's successor, Richard Croker, had Protestant parents, but he married a Roman Catholic and was "converted" to Romanism. His career is well known. As "Boss" of Tammany Hall he has acquired great wealth, which he has spent lavishly in England during the last three years hobnobbing with the sporting fraternity. As the Boss of Tammany Hall he has been the friend of the Church and the terror of great corporations and business men. It has been alleged that Croker's wealth has been derived from the "presents" he received from business men who are afraid of Tammany Hall.

During the political campaign for municipal officers of Greater New York Mr. Charles W. Dayton, who had been postmaster of New York for the last four years with universal acceptance and eminent success, accepted the nomination for the office of controller on the Henry George ticket for the express purpose of destroying Crokerism in the government of the city. In one of his addresses during the campaign Mr. Dayton said, as reported in all the morning papers of October 19:

"I have taken my stand deliberately.

The great corporations of this city are afraid of Crokerism. There are hundreds of business men who are afraid of Crokerism. In the hearts of the managers of these corporations and of these business men there is an underlying resistance to Crokerism, but fear forbids them to speak.

"Isn't it a shame that this can be said at the end of this glorious century?"

Mr. Dayton's statement confirms all that has been said about Tammany Hall's blackmailing methods. He was a member of Tammany Hall himself, as are many other respectable Protestants who are Democrats by conviction but do not like the company they are forced into by the exigencies of politics.

ARCHBISHOP CORRIGAN AND TAMMANY.

Eleven years ago when Henry George ran for Mayor of New York he was supported by Father Edward McGlynn, then the most popular priest in the city. Archbishop Corrigan at the request of Tammany Hall suspended McGlynn, and later had him excommunicated from Rome. Henry George now says he visited Archbishop Corrigan to plead for McGlynn. "The Archbishop was very impatient," he says in an interview published in the the New York *Tribune*, October 20, 1897, "and would not listen to any explanation; Tammany ran the archiepiscopal palace at that time." And yet Corrigan says he never interferes in politics!

FATHER M'GLYNN SILENCED FOREVER.

When Father McGlynn was suspended and cast out of St. Stephen's Roman Catholic Church he opened his mouth and spoke with vigor and venom against the Roman machine. During the mayoralty campaign in 1886 he was the foremost advocate of Henry George, and for years afterward he continued to berate the Pope, Archbishop Corrigan and the Roman Catholic Church generally. He was a good speaker and thousands of Roman Catholics applauded all he said.

Now when Henry George again runs for Mayor of the City McGlynn expresses his admiration for the apostle of the single tax doctrine, but he cannot take the stump for him as he did eleven years ago. The New York *Herald* of October 20, 1897, had an interview with Father McGlynn in his rural parish at Newburg, N. Y., in which the former bold champion of Georgeism declares that though he still admires Mr. George and is desirous of his election, he cannot speak for him. In view of his "present position" he says he cannot take part in the campaign.

What a pitiful spectacle this man presents. He acknowledges that his sentiments and convictions are the same as they were eleven years ago, but he has been so crushed by the Roman machine that he must now keep silent. The Roman Catholic Church has great power when it can silence a man who gave such promise of true manhood as Mr. McGlynn displayed some years ago. But this very power to suppress and destroy liberty in the individual as well as in the nation will ultimately prove its ruin and lead to its destruction in our free country.

Roman and Anglican Orders.

The ritualists in the Church of England cannot forgive Pope Leo XIII. for his "infallible" declaration that there are no valid "orders" outside of his Church. He alone can make real priests who can validly administer sacraments, "whereby men must be saved." "Outside of my Church," says the Pope, "there is no salvation, and my priests are the only saving machines in the world. All you Protestant bishops and rectors are not ministers at all; you are only laymen masquerad-

ing as priests." To this the Church of England bishops have replied, "By their fruits ye shall know them;" and the great work for God and humanity that has been accomplished by the Anglican Church throughout the world justifies them in pointing to the progress in all things that elevate mankind in Protestant countries, and the uncivilized condition of the masses in Papal lands. He who runs may read an object lesson like that. The Roman Catholic Church has not been a factor in the progress of the human race. On the contrary, wherever there has been an advance in enlightenment it has been in opposition to the Church. The South American Republics, Mexico and Italy (the Pope's own country) have been compelled to expel the Jesuits and curtail the power of the Church to obtain the measure of liberty, education and progress which they enjoy.

The Anglican bishops have made a good case against the Pope's sneering condemnation of their "orders," and the Vatican utterance has had the effect of drawing forth from the highest Church authorities in England the statement that they do not claim a monopoly of "orders." At the Church of England Congress in Nottingham last month Dr. Temple, the Archbishop of Canterbury, said that "he did not claim for the clergy of the Church of England that they were the only ministers of religion in this country. On the contrary, he recognized very heartily the work done by other Churches, and if there was to be some sort of competition between the different bodies, the right way for all of them was to provoke one another to good works."

There is a "priest party" in the Church of England and a fraction of one in the Protestant Episcopal Church in this country that would exclude Protestant preachers from the ministry of the Gospel. To them the Rev. Dr. Joseph Parker, a Congregational minister of London, makes the following reply: "There is an old gentleman in great Rome who tells these ritualists and even archbishops and bishops that they are only laymen. What a sad thing! I am not a minister of their making, and if that is what they mean, I allow it, I glory in it. I am called, not by the will of man, but of God, to open this book, and reveal what I may have given me to know of its glorious and soul-saving contents. He is in the apostolic succession who has the apostolic spirit, and he is not in the apostolic succession who has not the spirit of the apostles."

Our friends in the Roman Catholic priesthood who rely upon their "orders" for the success of their ministry are grievously disappointed at the meagre results of their labors in the low spiritual condition of the people.

Henry VIII. a Roman Catholic.

Cardinal Gibbons has specially commended a series of Catechisms compiled by Father Michael Muller, one of the most learned Redemptorists of this generation. In No. IV. of this series, page 176, the question, "Who were the First Protestants?" is thus answered:

"Henry VIII., a bad Catholic, King of England, who murdered his wives, and founded the Episcopalian or Anglican Church."

This is only one of the many misstatements contained in this Catechism. Henry VIII. was not a Protestant, though he may have been a bad Catholic. As far as he had any Christian faith, it was decidedly of the Roman Catholic stripe. At a meeting of the Protestant Episcopal bishops from all parts of the world at Glastonbury, England, last August, Bishop Browne, of Bristol, said:

"When we ask of what faith was King Henry VIII. we find an answer

in the act of Parliament passed in Henry's reign which condemned to death all who denied transubstantiation and other characteristic Roman Catholic doctrines and practices. It was this Roman Catholic King who struck the Papacy a mighty blow, and it was a Roman sovereign, Queen Mary, who prevented the vast property, churches, monasteries, etc., from being restored to the Church. . . . It was Roman Catholics who threw off the supremacy of the Pope in England, and it was men of Roman Catholic belief and practice who destroyed the monasteries and took the plunder. . . . And we may add that centuries before Henry VIII. monasteries had been suppressed by the help of the Pope, and to such an extent that when Henry came to the throne only 800 out of 1,200 were still in existence."

As Father Muller did not answer this question truthfully, we are sure he is equally unreliable on other questions. The bishops and priests of Rome have deceived the people on every hand.

Religious Liberty in South America.

At the session of the Rock River Conference of the Methodist Episcopal Church held in Chicago last month, the Committee on Civil and Religious Liberty adopted the following report:

In the Gospel of Jesus Christ we have the bequest of liberty for mankind in both the civil and religious sense a truth that finds expression in the Constitution of the United States. We regret, however, that in many instances in our own land it is not recognized as it should be, and on soil on this continent, though not under the American flag, it is largely disregarded, therefore,

RESOLVED:—First—That we, the representatives of the Methodist Episcopal Church within the bounds of the Rock River Conference, a Church whose heart has always throbbed in sympathy with the toiling masses, do recognize the right of organization among all toilers, for mutual welfare, so long as said organization does not interfere with the rights of others and the welfare of the community, and we unqualifiedly condemn the prohibition of this privilege because it is in direct opposition to the spirit of the Gospel we preach, and the rights of every American citizen,

RESOLVED:—Second—That we are pleased to learn that the contention of the Cardinal Secretary of the Pope—that the condition of things in the South American States is "solely dependent" upon the civil laws—completely misrepresents our sister republics, and we rejoice to state that this conclusion has not alone been reached through the letters of Protestant missionaries, but also through the very recent action of the Roman Catholic bishop of Iquique, Chili, where the civil marriage law has been in effect since 1884. Bishop Carter, July 6, 1897, published and caused to be posted upon the doors of the Roman Catholic Church in Iquique a circular, of which the following is the translation:—

"TO CATHOLICS:

"Those married persons whose marriages have not been performed by the Church until this is done:

"1st—Cannot receive the Sacraments;

"2d—Nor be god-parents;

"3d—Nor be witnesses in marriage ceremonies;

"4th—Nor be inscribed as members in the religious societies, nor receive the Scapulars;

"5th—Nor have charge of any duty in the Church;

"6th—Nor can funeral honors be celebrated for them;

"7th—Their names shall be erased from every society and religious association;

"8th—In the baptismal records, their children shall be counted illegitimate;

"9th—They are public sinners;

"10th—Their names shall be recorded in an especial book for the preceding end."

Therefore, so long as such things are put forth under the authority of the Roman Catholic Church do we pledge ourselves to secure the freedom of the people from such thraldom, and we are glad that such effrontery was condemned in the Chilian Congress in the form of a resolution of censure, which was passed about two months ago.

RESOLVED:—Third—that we are delighted at the thorough work and excellent spirit in which it was done, of the Committee on Civil and Religious Liberty of the Chicago Preachers' Meeting, a committee which, under the wise leadership of our brother, Rev. John Lee, M. A., has riveted the attention of Christendom upon South America, and we heartily endorse its action, in respectfully requesting the President of the United States to use the kindly offices of this government with the governments of Peru, Bolivia and Ecuador in the interest of religious liberty to missionaries working there; to native Christians who dissent from the Roman Catholic faith; and to secure in those South American republics the fullest civil liberty to American citizens, especially in the legalization of marriages by others than the clergy of the Roman Catholic Church; and we express our grateful appreciation of the very prompt and cheering action of President McKinley and the State department, and we sincerely trust the committee will continue its splendid work in the interest of religious freedom.

RESOLVED:—Fourth—That we are pleased to learn that the Rev. John Lee has in preparation a volume entitled, "Chicago and the Vatican, or, the Story of a Struggle for Civil and Religious Liberty in South America," which is to be translated into Spanish, the entire proceeds of which edition are to be devoted by the author to the cause of Christ in South America, as the Board of Bishops may direct. We commend the work to all who are interested in this cause so dear to every liberty-loving heart.

SAMUEL EARNGEY,
Chairman.
J. M. WHEATON,
Secretary

The Good Work in France.

IN the September CONVERTED CATHOLIC we gave a full account of the work of reform among the priests in France. We are glad to see that it is developing on evangelical lines. No half measures will avail in dealing with the unscriptural doctrines and absurd superstitions of the Roman Church. The word of the Lord is, "Come out of her, my people." Thank God, priests and people are coming out of Rome in large numbers in obedience to the divine command.

The leaders of this movement in France, like the Reformers in the sixteenth century, at first sought to bring about reform within the Church. But their efforts were in vain. Romanism cannot be reformed. It is contrary to the spirit and life of the Christian religion. Martin Luther and his coworkers had to learn this in the conflict with Rome, and the French priests of our day are going through the same experience.

The Abbe Bourrier, the leader of this movement, had conferred with many other priests in France before he issued a manifesto declaring that many of the dogmas of the Roman Catholic Church were contrary to the Scriptures and that much corruption existed within the

Church. A Roman Catholic paper, *La Verite*, said many priests shared this view, and it counseled the bishops to act promptly in suppressing what it called "the evangelical spirit" among the clergy. That paper further said:

"The danger, in our opinion, is much greater than appears on the surface. There is undoubtedly among those priests great zeal and an apostolic spirit which cannot be satisfied with the discharge of the routine duties of the priesthood. We must confess there are just causes of complaint and many abuses that cannot be concealed which singularly favor this movement for a return to primitive Christianity. The doctrine of the pure Gospel, which has been preached at certain periods in the history of the Church, has always seduced and led astray a certain number of souls, some sincere and others ambitious. This doctrine is more dangerous in our times than it has ever been, for, on the one hand, it meets with the spirit of liberalism and independence that accounts all religions equal and questions all authority; and on the other, it coincides with that democratic effervescence which many take for true evangelical zeal."

Those French priests were accused of attacking the Church, and when they explained that they sought only to purify it they were deprived of their parishes. Now they have come out boldly in advocacy of a pure, evangelical religion. The London *Christian* of October 13 had the following statement of the progress of the movement:

Gospel work among French priests is developing in a promising manner, and not the least interesting sign is the growing sympathy with reform inside the Church of Rome. The Abbe Bourrier, of Marseilles, who some time ago broke with the Papal system, has started a paper, *Le Chretien Francais*, which for the present will appear every other month, and chronicle the progress of evangelical reform in the bosom of Catholicism. The first issue contains remarkable letters to Church dignitaries by the editor and Abbe Phillipot, late vicar of Plomion.

In an introduction, Mr. Bourrier says: "We are all priests—seculars, monks or religious. Some of us have already come out of the Roman Church, others are still in the pale and beneath the hierarchy. All of us are wishful for religious reform, a Catholicism made young again, a Christianity such as was established by the Apostles, the sole authentic interpreters of the preaching of Jesus. For us the Papacy is but a human institution; venerable if willing to renounce a past characterized by errors and dogmatic inventions; condemnable if obstinate in the haughtiness of its anti-Christian pretensions.

Proceeding, Abbe Bourrier says: "We appeal to Catholics and to Protestants, to all who aspire to a religious *rapprochement* on an Apostolic basis, to all who are willing to work for the salvation of France by the Gospel. We do not say, 'Be Catholics, become Protestants.' We say, 'Let us be Christians!' Forms are of little value and prove nothing; conversion is everything. It is the heart that God demands. We reckon on adherents in nearly all the dioceses of the Church of France, in all the ranks of the clergy, in several monasteries and communities. We have even received a sympathetic testimony from a personage occupying a high position in the hierarchy."

The Fifteenth Volume of THE CONVERTED CATHOLIC will begin with the new year, 1898, and it is confidently expected it will be an improvement on all previous volumes. To meet the expenses incident to these improvements, subscribers are earnestly requested to renew their subscriptions as soon as possible.

SACERDOS VAGABUNDUS; OR, THE TRAMP PRIEST.

BY REV. J. H. O'BRIEN, FORMERLY VICAR-GENERAL OF THE ROMAN CATHOLIC DIOCESE OF FORT WAYNE, INDIANA.

XXIV.

A SUMMARY OF CHARGES AGAINST THE DISCIPLINE AND PRACTICES OF THE ROMAN CATHOLIC CHURCH IN THE UNITED STATES.

HAVING arrived thus far in our task, and established the fact that the system of discipline that obtains at present in the Roman Catholic Church of the United States is radically wrong in itself and the cause of untold evils in its working, nothing remains but to suggest the remedy which, though it cannot undo the past, if properly complied with may prevent the repetition of the grievous scandals enumerated in these pages.

We may very properly here make a summary of the charges that can be adduced against the Roman Catholic system, and give a resume of the abominations resulting from the attempt to put it in practical force.

The first and gravest crime of which we complain is the appointment of unworthy men to the episcopal office. The priests of a diocese are never consulted in the matter of the appointment of their bishops. Although they are the real laborers and the men upon whom the Church must depend for her very existence, yet they are treated as utterly unworthy of having or giving an opinion in regard to the choice of their bishop. Nay, more; in some few dioceses where the priests were bold enough to unitedly express their desires or preferences in the choice of their bishop, their action was made the subject of contempt and mockery by those who held the power of nominating.

Young men inexperienced in missionary work, often, too, men who never held a parish, archbishops' secretaries and bishops' pets—men good enough to fill these positions or to act as chaplains to nuns—are the kind of priests who are nominated and in whose favor such extraordinary certificates of character, learning, eloquence and piety are forwarded to Rome, and who are appointed bishops and sent to a diocese, in which they are perfect strangers, to rule and govern better men than themselves. These new bishops have everything to learn, and alas! how many are the blunders and scandals they commit before they succeed in knowing enough to conduct themselves as Christian ministers.

We are always trying experiments in the appointment of our bishops; we never know who is going to be the bishop of a vacant see, nor what manner of man he is, until we are indignantly surprised at the announcement of the appointment of some unknown clergyman. Perhaps we had wished and even naturally expected that a priest from amongst the venerable clergy of the vacant diocese, one acquainted with the people and clergy and known for his virtues and abilities, would be appointed, but we are always wrong; it is some worthless unknown who is sent to lord it over the clergy and people, to rule and ruin them. "New kings, new laws," says the proverb.

No sooner are these unworthy bishops seated on the episcopal throne than they issue a new code of disciplinary laws, which frequently are as ridiculous as they are impracticable in the diocese which has the misfortune to call the stranger its bishop. He insists that these very laws were observed in the diocese from whence he came, it may be Germany or Ireland or France, and he says they were beneficial to religion

there; therefore, he commands their observance in his diocese; and it is only when he has suspended a dozen or two pastors for their non-compliance with impossibilities, and has been the cause of considerable newspaper scandal, that he perceives the error in his first experiment.

Every one of these bishops is well aware of his own want of fitness, his deficiency of Christian accomplishments and lack of dignity to fill the high position into which he has been intruded. But he thinks he can face the matter out by assuming an extraordinary air of impudence, pomposity and pride. He is persuaded that he knows what is needful to be done, and that he alone is the one capable of doing it; and he assures himself that until now everything has gone wrong in the diocese; and that it was by special inspiration that Rome discovered in him the qualities necessary to rectify the errors of his predecessor; and with this impression he sets about making an intolerable ass of himself immediately. He will not be advised. He takes it as a personal affront should any priest whisper a word of wisdom in his ear. What ! he to listen to counsel, and from his own subjects, too ! Preposterous ! Priests are aware of this, and the wise ones let him severely alone. But sycophants gather about and flatteringly urge him on to the commission of some outrageous blunders that call the attention of Rome to him, when after a few sound and stinging rebukes from the Propaganda, coupled with the hint that it is nearly time for him to acknowledge his inability and resign, he begins to set less value on the flattery of his chosen friends, and places less confidence in the wisdom of his plans. Generally then he settles quietly down and rules the diocese as little as possible—such as issuing his annual pastoral on the rules and regulations for Lent, with a profound theological dissertation on the difference between pork fat and sweet oil, and an occasional call for his *cathedraticum* (money for his own purse); which routine is varied once and awhile by issuing a billet of suspension to some recalcitrant priest. These form the prominent features of his government after he is cautioned by Rome.

The second grave charge is one that is likely to bring utter financial ruin upon the Church, not to speak of the monstrous crimes and scandals it has already caused. It is that the bishops hold all the Church property in their own names, making it their own personal property and estate. Every piece and parcel of real estate used for religious purposes is deeded, not to the bishops in trust for the congregation, but to John B. Purcell, for example, his heirs and assigns forever, or to B. McQuade or to August Toebbe or to whatever man happens to be bishop of the diocese wherein the tract of land or property is situated. Now what is plainer than that in the case of Purcell or McQuade or Toebbe or any other of the bishops, running themselves into bankruptcy by their experiments, their property (the Church property) is liable for their debts. The person whose name the deeds declare owner is the one the law recognizes as proprietor, and by no jesuitical torturing of words, phrases or intentions can it be held that a real bona fide warranty deed, conveying real estate for value received, can be said to mean or signify that the property so conveyed belongs to any other than the person mentioned in said indenture or deed of transfer or conveyance. Whose money paid for the property or estate has nothing at all to do in the transaction. If a certain number of persons join together and purchase a house and lot for the President of the United States, and cause his name to be inserted in the deed,

and have it acknowledged before the proper officers, then that house and lot become the property of the President, and those persons or any one of them can never claim any legal right or title to that house and lot; for though their money purchased that property, they have legally transferred their interest in it so that they have lost all claim upon it. Every Roman Catholic bishop in the United States owns in the same way every church, school, convent, pastoral residence: in a word every particle of what is generally called the Church property of the diocese. And they are as much his personal property as are the clothes upon his back or the money in his pocket, and he is free before the law to sell or dispose of them in what way best suits his purposes. And that the law does so regard it is evident from the numerous sheriff's sales of the same so-called Church property, to satisfy the personal debts of bishops. And if a bishop should wish to leave the Church in order to get married, or to be able to give all his time and attention to his factory, or other schemes, what is to hinder him from claiming his property, selling it and taking the money with him? Do not imagine that this has never happened. Not often, we grant, but occasionally, and who will dare to contradict us? If a bishop is a drunkard or something worse, and it becomes necessary to depose him, think you he will go away quietly without claiming his property? We are sorry to be compelled to say that cases of this kind have happened here in our country during the past thirty years.

The third charge is the dismissal and suspension of clergymen without giving them a proper trial, and the crime of casting them into the street without making an effort to save them from spiritual and temporal destruction. We have said so much upon this charge in the preceding pages that we will merely mention some circumstances that have lately come to our knowledge which prove the uncharitable feeling of bishops towards their priests.

A poor sick priest wrote to a bishop of Florida, asking to be admitted into that diocese, because he considered the climate there beneficial to his health. The bishop thought he was a suspended priest, and answered thus: "We, before our consecration, made a *vow* not to receive any priests from other dioceses." The ignorance and impudence of a man who could write such a note is unpardonable. Does he know the definition, the Catholic theological definition of a *vow*, which he so flippantly mentions as having made before his consecration? Of course the most charitable conclusion we may come to is that the bishop said this to that poor priest just to get rid of his importunities. He is not the only bishop who used that form of denial to receive priests. Would to God that they would observe the vows they have already made!

The fourth charge is the building of cathedrals and churches far beyond the means of the congregations, and the erecting of grand palaces and princely residences for the bishops and pastors. Is it not shameful that men who claim to be the successors of the poor Apostles, the followers of the meek and humble and poor Jesus, should actually drain the poor to establish themselves in luxurious dwellings? The newspapers stated that the vestments worn by Cardinal McCloskey on Christmas night cost ten thousand dollars. Reader, pause a moment and consider this: Where did McCloskey get that ten thousand dollars? He was a poor man when he became bishop. Those glittering vestments that gaudily decked the cardinal, came from the hard working and poorly paid servant girls and boys and laboring men of New York,

who, perhaps, were that very night shivering with cold for want of sufficient clothing, and on the morrow knew not where to find their Christmas dinner. Thousands of Roman Catholics almost under the shadow of that grand Cathedral were cold and hungry, while the great organ pealed forth the glorious anthem and the bells rung out the glad tidings that the Saviour was born and laid in the poor manger at Bethlehem; and Cardinal McCloskey marched forth in all his dignity, decked in ten thousand dollars' worth of glittering vestments. Misery and want, starvation and nakedness, and cold and hunger were out in the streets to suffer and die; inside were incense and perfumes, gold and jewels, music and flowers, and proud ladies and brave men, and the cardinal in his ten thousand dollar suit. Other bishops also donned their richest robes and with swelling pride marched out before their congregations, and boastingly called themselves followers of the poor and humble Child. Alas! the cries that went up from God's poor, unheard by them, proclaimed these bishops for cruel, hard-hearted tyrants, lovers of riches and luxury and the good things of the world. They call themselves successors of the Apostles and inheritors of Christ's poverty! Reader, do you not know that Christ was poor himself, and loved the poor, and went about among the poor preaching the Gospel to them, and doing good to them, and that it was not from the rich ones and the noble ones of the earth that He made choice of His Apostles and disciples? Can you not see that our bishops are rich and lovers of riches and luxury, who dwell in palaces and feast daintily, and are clothed in royal purple, and that they despise poverty and the poor? Go, if you are a poor man, and see what your reception will be from his lordship, your bishop; if you are wealthy you are already acquainted with his hospitality. Are we too severe in saying that such men are not true bishops? Magnificent churches are erected and cathedral spires tower aloft to the very sky, while millions of dollars are gathered from the poor and squandered by these bishops, who presume to call themselves successors of the Apostles.

The fifth charge is concerning Religious Orders and Communities. They are detrimental to the welfare of the Church in this country. The lives of the members are scandalous, and they do not observe the rules of their institutes. By falsehoods they have obtained dispensations from the most essential rules and constitutions. They are property holders and money grabbers. They are uncharitable. They hold parishes against the avowed principles of their institution. They conduct colleges for the sole purpose of making money, and neglect the spiritual and temporal welfare of the students: whoever pays best is privileged to break all the rules, whilst he who pays less may break but few; but he who pays nothing must either be a slave, or seek instruction elsewhere. Lay brotherhoods are an abomination in the sight of the Lord. It is a crime to patronize them. Their sins cry to heaven for vengeance. They should be stripped of the habit, that unfortunate cloth that is made to cover such a multitude of crimes, and sent to work at manual labor for their bread. They are educated laymen and yet they presume to discharge clerical functions.

Foreign monkish priests are the curse and scandal of our Church, and by their loose and scandalous lives are a continual bad example to the clergy and people. They do not observe their vows.

The sixth charge is that of throwing dust in the eyes of the authorities at Rome. The Plenary Council of Baltimore was a well-organized plan for so

blinding Rome that it is only of late that she has begun to clear away the smoke and admit that she has been fooled by that gathering, which should be called the "Hairy Council," since its chief decree, and the one best observed, is that concerning the cut of the priests' whiskers.

When the bishops deserve and expect a rebuke from Rome they at once assemble and write a flourishing congratulatory epistle to his holiness on the occasion of some of his many anniversaries. This puts it completely out of the question for the Pope to rebuke them when, in all politeness, he is expected to thank them. "I will speak to them of their faults another time," says his holiness, and thus they escape by their cunning manœuvre. Our bishops will not permit Rome to appoint a resident nuncio or ablegate here, with authority to oversee them and power to correct their mistakes. They tell Rome that our government will not permit, or at least would not look with favor on such an appointment. They know in their hearts that our government would take no more notice of him than it did of McCloskey's red hat. [Since this was written a delegate has been appointed, but the power of the bishops continues the same.]

Besides these six grave charges against the system of discipline which rules the Roman Catholic Church in the United States, numerous others can be brought forward, such as the methods employed for getting money to build churches, or to enrich bishops and priests, and drain the people. How many untold scandals and sins are committed at Catholic fairs, picnics, etc. What indecent and unlawful means are employed to coax money from the people. Modesty is shamed and innocent girls made brazen and bold because, on account of their beauty and pretty ways, they are chosen by the cardinal or some bishop or pastor, to seduce money from the pockets of those who attend those gatherings.

Ignorant priests are appointed to parishes who are utterly incapable of ministering to souls. Indeed, we have ourselves, during our missionary experience, discovered several priests who really did not know the formula of absolution! Only think of priests hearing confessions for years, many of dying persons, and never to have given absolution! We could just now mention one, and he is a pastor; and we know from personal experience in his confession box that he does not know the form of pronouncing absolution. When we told this to his bishop, he simply said, "Well, what can I do; you see he is an old man, and I do not like to suspend him."

Priests who go into the money business don't mind such trivial things as the essential matter and form in the sacraments, an external conformation with the rites for them is sufficient.

A pastor whom we visited, having sent his chalice to be regilded, gave us the ciborium to celebrate mass, and was both indignant and surprised at our refusal to use it. "Why," said he, "it has been good enough for me for the past three weeks, and surely you could do with it for once." He was a money grabber, and was by no means ignorant of the rise and fall in the money market. In a casual way we told this before his bishop, who merely remarked, "He ought to be suspended." Yes, we thought, that is your panacea—suspend the old asses and ordain a new set of ignoramuses and snobs—how will it improve matters? Not long since, public attention was called by the press of New York City to the fact that no Catholic would be permitted to enter a church to hear mass on Sunday, unless he paid an entrance fee of ten cents. This is true, and needs no comment.

[TO BE CONTINUED.]

A Courteous Roman Catholic.

Last month we received a letter signed "A Friend," which began:

"Father O'Connor—I attended your services at Christ's Mission Sunday, Oct. 11, and as I looked at you the thought came to my mind whether you ever gave any consideration to the step you have taken." The letter is too long to quote in full, but the writer speaks of our ordination to the priesthood and says: "I do not censure you, but pity you, and I have prayed and shall continue to pray for you. . . . If you would only condescend to humble yourself you would feel as happy as that day when in your sweet childhood you made your first communion. . . . I shall write to you again, and in the meantime I shall continue to attend your meetings and pray for you."

The letter closes with this sentence: "I know you do not mean to do any harm, and when I pray this evening to Jesus and Mary my first prayer shall be for you."

If that courteous Roman Catholic friend continues to attend the meetings at Christ's Mission and reads THE CONVERTED CATHOLIC our readers will soon learn of a joyful conversion.

Subscriptions Long Delayed.

The subscription year for this magazine is drawing to a close, and it finds the treasury for paying the expenses of the work absolutely empty. A word to the wise is sufficient, says the proverb, but it would take many words to tell of the embarrassment the non-payment of subscriptions has caused us. The list of delinquent subscribers for the last two years that lies before us is appalling. We have sent them bills (enclosed in the magazine) again and again. But it is no use. They are not dead and gone to heaven—at least not all of them, but we have lost their support in paying the expenses of the work, and it is a serious matter to make up the deficiency. As we do not know how to do it, we wish some of them would tell us. When we meet those delinquent subscribers in heaven they will be sorry they did not show more sympathy with this work. There is another proverb which we commend to their consideration—"Better late than never." If our backward subscribers will act upon these proverbs there will be a good time all round, good for them and good for the cause.

RENEWAL OF SUBSCRIPTIONS.

Meantime, while waiting for that which may never come, it would be a great convenience if the tried and true friends who have generously supported this work these many years would come to our aid at this time by renewing their subscriptions for next year. This would relieve the situation and lighten the gloom that the hard times and delinquent subscribers have brought on us. At this season the work languishes for want of means to push it forward, and we have no one to go to for aid but Him from whom all blessings flow and His people who have been endowed with the worldly goods and spiritual power to co-operate in His work. In this connection it is necessary to say that there is no salary attached to this work. It is a work of faith and labor of love which has been carried on for eighteen years by the voluntary contributions of friends who are interested in the cause. Other missionary enterprises have great denominations and churches behind them. Christ's Mission is not one of them. It has depended solely on the good will of Christians who approve the methods pursued in conducting it. It is by their helpfulness that good results have been achieved, and with the blessing of God by their co-operation greater work shall yet be done in this cause.